

THE
EAGLES FLIGHT

Or

Six principall notes, or sure
markes for euery true Christi-
an, to soare vp to the euerlast-
ing nest of Gods Eternal
kingdome.

AS IT WAS DELIVERED
in a most godly and fruitfull Ser-
mon at *St. Johns* Crosse.

By Maister Price of S. Johns in Oxford.



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be soulede at his shoppe in *Paules Church-*
yard, at the signe of the Crane.

1599.





THE EAGLES FLIGHT.

Luk. 17. 37.

*Where soeuer the deade bidie is, thither
shall the Eagles bee gathered together.*



Ere that fruit a grape (as
some scholēmen holde;) or
a fig as (with *Moses Bar-
cephas*) *Theodoret* resolues; or
an apple as some other sup-
pose) for a taste of which our first Parents
(Esau-like) sold their birthright in Pa-
radice; Sure I am that (in that) there was
not luice enough to quench that thirst af-
ter higher knowledge, which the heate
of Ambition had bred in the roote of
mankinde: But that draught which in his
infancie (but like a corne of salt) a little
distempered *Adams* his tast, since (rysing
to a greater growth) like an habituall salt
phlegme;

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Ecc[lesiastes] 1.8.

phlegme, hath bred the passion of drop-
lie in his posteritie, that now the more
they do know, the more they may know,
and the admitting them to one secret is
but the hartning them to challenge to
be made partakers of another. So it cheth
both the eye after the varietie of sightes,
and the eare of soundes, that (as the wise
man saith) neither is the one satisfied with
seeing, nor the other with hearing.
Christ no soner tooke occasion by a bold
question (which a *Pharisee* asked him of
the time of the day of iudgement) to dis-
close vnto his disciples the signes which
might giue them warning of the approch
of it, and the suddaine seperation of the
elect from the reprobate; but one pressed
him, and (as it were setting shoulder to
the Portall of Gods very priue Cham-
ber,) in they must, and bee tolde they
must where also this greate Sessions
should beheld.

Our Saviour (to leaue a testimonie
in the worlde how well curiositie plea-
seth him) shaps them a kinde of answer,
which might so farre resolve them as
their saluation needed, though not so
fully

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fully as their humors desired: and (in a prouerbiall kinde of speach taken from the flight of Fowles vnto their prey) giues them to vnderstande, that the distinct place of this appearance was not to bee enquired after: But a place there shoulde bee, in which it shoulde bee made, and towards it should all flesh as assuredly flocke (to receiue their doome) as euer Flowe did to gorge themselves with their prey.

Here therefore is a flight of Fowle to a marke: the Fowle that must flie are Eagles: the marke (at which the flight must bee) is a bodie: the manner (in which this Fowle shall flie) is, they shall bee gathered together. And the place (where the marke or bodie shall be set) is yet vnknowne to these Fowles; but wheresoeuer it is, thither shall they make repaire.

By the bodie is ment Christ Iesus; who at the fulnesse of time shall appeare glorious in that bodie, in which hee once conuersed with vs contemned.

By the Eagles, are vnderstoode the elect

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& faithfull seruants of God, who at this appearance shall (as *Dauid* saith, *Pf.* 36. 8.) bee not onely banketed, but euen to the fulnes satisfied, or (as the original worde signifieth) in a sort surcharged with the fatnes of his howse.

By the gathering together of these Eagles, is shadowed the resurrection of the iust, in which the Trumpe shall blow, and the deade shall rise (incorruptible,) and they who haue salne asleep in Christ, shall from all the quarters of the worlde bee summonned to meete him in the Clowdes.

By this little therefore that hath beene spoken, some small glimse being giuen of the naturall meaning or drift of this scripture: let vs I pray you for the better conceiuing of it, enter into a more particular viewe of the seuerall parts of it, taking them in order as they lie.

Wherefoener.

This *wherefoener* of our Sauour, is a reply vpon a *Where* (of his disciples,) whereby in the wordes (next before my Text) they had made bolde to demandaund of him of the place in which that separation

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tion should bee of two in one bed, and two in one fiede, and two at one mill, whereof hee had tolde them, that the one should bee receiued, the other refused. The originall greeke *οὐ, οὐ χύμι* (where Lord) though it more ordinarily import but the places and bee englished *where*: yet also sometime signifying the motion to a place, and being fitly translated *whither* (as it appeareth by that one verse of *Sophocles*, into which in both these sentences hee hath contriued it

οὐ φαίνομαι οὐ καί ποτε ἰσχυρία ἵστα)

makes it probable that they made two demaundes in one worde, one after the place in which this sentence of separation should passe, another after the place into which they (that were thus seperated) shoule passe.

In effect, first to what barre should all flesh repaire for their doome, then whether they should bee directed by that doome.

Duo quærensibus unum respondet saith one; Christ shapeth them but one answere to two questions. True, but such an one for an answere, as the *Per-*

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Spektimes say it is, (one for a Sunbeame, which is made of two beames gathered into one) or such a one as you vse to say, two friendes make, which are one in deede in hearte, but two in strength.

For it cannot bee but the *Epitomizer* of Ten in Two, (the digester of so large a volume, as the whole lawe into so brieue a summe, as Loue God aboue all things, and thy neighbour as thy selfe) shoulde bee as plentiful in his answer, as flesh and bloode should bee in a question, Is their question *where* they should make their appearance? see his answer, *wheresoeuer* hee shall keepe his Court. Is there question whither they shall bee translated? See his answer, *whither* hee hath gone before to prepare them a place. In fine see in one *wheresoeuer*, both a snib for the curious, & a comfort for the fainting. First a word of the Snib the a word of the comfort.

Wheresoeuer,

The diuine nature, as it is very mercy it selfe, so it is also very wisdom it selfe: and as in mercy it hath vouchsafed to impart vnto man, that hee shall one day bee brought vnto iudgement, so it hath in
wis.

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wisdom thought good to concale from him when shall be this day, & where this iudgement into which he shalbe brought.

For as the assurance of a iudgement (to bee indured) cannot chuse but worke a feare of often or grievous offending in a reasonable man. So it is not vnliklie but that so greate fauour as to bee made priuie to the time & place of this iudgement would breed a securitie in the heauie hart & a pride in the swelling heart of wicked men. Hereupon th'eternall wisdom (by whome the world was made) foreseeing how much more conuenient, the ignorance than the knowledge of these two circumstances would proue vnto vs, hath in the one prouented, and in the other (as it were) put by our curiositie.

For concerning the time, he cleane discourageth vs to enquire, elswher telling vs, Mark. 13.
that with it not the Angels, nor the Son himselfe, much lesse may we be acquainted. And for the place, here giues he vs almost as little heart, makeing his Apostles (whose priuiledge he saide it was to know the misteries of heauen) no directer than an indefiait answere, & vouchsafing their

where

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wher, not so much as a *Here* or a *There*, but putting it by as a demaund which misliked him with an vnresolving *whersoener*.

Of which *whersoener* of his, you are not yet to conceiue, as of an answer, whereby hee purposed to shake them off vterly as vnresolved, (for more liberal of these secrets then thus was hee, when in a generality hee gaue them to vnderstand, that hee woulde come in the Clowdes;) but the mistery which hee refuseth to breake vnto them, is the particular place or part of this Ayre, where this greate Assise shall be held: which notwithstanding, yet are there (of the peaching lineage of ambitious *Adam*) *Wizards*, who (as if they had crept into the heart of the Almighty, and ouerheard his secrets) would beare the world in hande, that they haue learned and distinctly know, that oner the valley *Iosaphat* nere *Ierusalem*, at the foote of the hill (from whence the Lord was taken vp into heauen) shall this Iudges throne be setled. This Counsellor, this mightie God (so *Esay* tearmes our Redemer) is silent: and yet dares dust and ashes presume to speake? *Whersoener*,
quoth

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quothee (and designes no place:) euen
here say they, and appoint at the valley
Iosaphat. True indeede is it, that the Lord
will summon all nations into the valley
Iosaphat, for so hath hee promised, *Isa.*
3. 2. but whether into material *Iosaphat*, or
Iosaphat so tearmed because the Iudge-
ment which here shall bee pronounced,
shall resemble that which there was ex-
ecuted vpon the *Moabites* and *Amo-
nites*, I mustly (with *Rapertus Fuitiensis*)
doubt. For what is *Iosaphat* (if you inter-
pret it) but the iudgement of the Lord:
and what is the valley, but the depth of
that Iudgement, into which *Salomon* as-
sures the young man that God will bring
him after all the iollitie of his youth, af-
ter hee hath cheered himselfe in the daies
of his youth and walked in the way of
his heart, and in the sight of his eyes? *Ecc.*
11. 9. Now long thes men for a reason of *Quest.*
mee why the Prophet should specifie this
place? Ment hee not to teach the Church
that heere literally was this Iudge to be
expected?

My answer is readie: two reasons had
hee to make choyce of it, by allusion to *Answ.*
which

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which hee might shadowe to the Iewes the day of iudgement: One, the freshnes of that famous deliuerances memory, which the Lord had wrought in it for the: Another, the great resemblance that will be betweene that generall and that particuler iudgement of his.

For, from the time of this Prophet yet had there not a mans age passed, since (without stroke of theirs) the Lord had in this valley, within the sight of this City, dispatched three whole Armies, which had ioyned forces to beleaguer them; and further in such sort as in that generall iudgement hee will dispatch the wicked.

For as here though the *Moabite*, the *Amonite*, & the inhabitant of *Seyre* bounde themselues against Iuda, Yet cannot they preuaile: So there though the *Moabitish* flesh, the *Amonitish* world, the sauage inhabitant of *Seir* the Diuel, enter a league against th'elect, yet shall they haue no hand at them. As theirs had, so shall these & their complices haue, swords of their owne consciences accusing them to turne into their owne bowels.

And as the same place was to them a
valley

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valley of iudgement, which to the Iewes was a *valley of blessing*. 2. *Chron.* 30. 26. so shal the great day be to the wicked a day of iudgement, for they shall receiue that heauie doome, *go you cursed*; which to the godly shall be a day of blessing for they shall heare that ioyfull voice *come you blessed, &c.*

Here therfor let proud flesh take warning to giue ouer inquiry after this secret of God: & let careles flesh take aduice to looke into the secret of his own heart. Let it not busy thee to know where thou shalt be iudged, but how thou maiest answere at iudgement. Knowest thou the place? yet canst thou not withdraw thy selfe from it, appeare thou must. And knowest thou not thy selfe, all canst thou answere for thy selfe, defenceles wilt thou be condemned.

Bethinke thy selfe whether, if here in earth thou wert to come to thine answere for a crime pretended to be committed by thee, it were wisdom to spend thy time in harkning after the place of execution, and not rather to imploy it in providing thy selfe of friends & answers against the day of thy triall: And then say how much
bet-

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Luk. 10.
42.

better thou shalt be then madde, if (knowing that thou must once render an answer of thy life past) thou yet wearie thy witte onely in search after the place where, neuer bethinking thy selfe so much as how thou maiest render thy account. Thinkest thou not thou shalt at last haue *Marthaes* checke for troubling thy selfe about many thinges, whereas thou mightest with more ease, haue purchased many commendations, & by offending but that one thing which is necessarie, haue one of the three (which witnesse in heauen) giue thee testimonie of so much discretion as to chose the better part which shall not bee taken from thee.

Iohn. 21.
22.

This question thou seest likes thy Sauiour as ill, as that of *Peters* did, what should become of *Iohn*: and therefore propose it when thou list vnto him, his reply to thee is like to bee as then was to him, busie bodie what is that to thee? follow thou mee.

This of the *Snib* (the first of those two notes in this *Wherefoener*): now a worde of the other, that is the comfort.

Flesh

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Flesh and bloode is (naturally) wont
in a calme to heed to hope: So in a storme
to abiect to despaire, and like a Bladder
that swels indeede with a puffe, but ir-
recouerably shrinks with a pricke.

Bee wee confronted with no temptati-
on, and assaile there neither persecuti-
on our constancy, nor crosse our patience,
nor guiltinesse our peace of conscience:
On scowre wee, and so high a top beare
wee, as to deuoure no lesse than heauen
in expectation, But hap there either the
smallest trouble to fall fowle of vs, or our
selues a farre off to descry the Iustice of
God with the hiddeousnes of our owne
sinne: Straight vaile wee Bonnet and
(scarce haling on) looke for naught, but
when wee should wracke. Then can we
not heare of a Sauour, the voice of an
accuser rings so lowde in our eares: then
can wee not see to heauen, the steeme of
hell hath so blinded oure eyes, then seeme
wee still to strike eyther vpon the sandes
of some secret, or the rocke of our known
sinnes. Rise wee to the top of a billow?
why there is the throne of a iudge to cō-
demne vs. Fall we againe to the bottome?
why

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Luk. 8. 34.

why there is a place of torment to follow vs. Then haue wee not memory, for all (euen so short a speech as that of the Apostles, *Lord helpe vs or wee perishe*;) But so posselt are we with the thought of our owne ende, that no more but the ende of it runnes vpon our tongues, and wee cry onely, *wee perishe*.

Here, euen so constant a minde as *Bernards* (*incredibili metu ac miserabili confusione delecta*, as hee himselfe speakes) stricken as it were to the grounde with so great feare as no heart would thinke but any would pittie: Nay *tenebroso circumfusa horrore*, as it were close prisoner in darknesse and horror, *Hoc solum*, and that *de profundis* too, *clamabat* as it were from the bottomlesse pit; will not haue a word to speake, but *quis nouit potestatem irae tuae*, Lord who is able to conceiue aright what the power of thy anger is? And whom doth thy feare so little appall, that his wits serue him to reckon the torments that attend on thy displeasure? Here needes not (trow wee) to so perplexed a Pilot, as that poore soule of ours which God hath set at the sterne of this
this

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this vnwealdie bodie, some land-marke
to giue it comfort against the feare in
which it is, and direction for the course
it isto take ? Is it not high time that a
Saiour by a generall *whersoeuer* should
show that Hauen, whē the destroyer by a
generall *No-where*, hath almost perswa-
ded there is no Heauen? yes, and that
failes hee not to doe: Heare him (distres-
sed soule) whosoeuer thou art. Hange
sinne so heauie vpon thee, that it seemes
thou canst not make any wing, And be
the place (to which thou must take thy
flight) whersoeuer it will, yet shalt thou
bee able to recouer it. Faire it with thee
as that did with the Doue, and finde
thou no other place, yet shalt thou not
misle of thee hande of this *Noah* for thy
foote to rest vpon: *Spectat militem suum
vbique purgentem* (as *Ciprian* saith) Be
it whersoeuer it will that the aduersa-
rie set vpon thee, it cannot be so darke
a place but thy Saiours eye is vpon thee
too, either (if thou faint) to cheere thee,
or (if thou fight it out) to Crowne thee.

Is it the garde with which this way
is kept, that scares thee? why is it stran-

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ger, than was that of Paradice? It cannot cut thee off.

Take not an Angell, but Angels, euen Principalities vnto thee, and ioyne they vnto themselves noe lesse than Powers. Attende there vpon these: death, to dispatch thee: life, to corrupt thee: things present, to delight thee: things to come, to suspende thee: height, to discourage thee: depth, to afright thee: Nay an armie royall of all creatures to ouerrunne thee: what greate thinge shall they all be able to do? Not so much as to seperate or with-holde thee, not from the person, but neither the very loue, and that is in the hearte thou knowest; and of whom? of God himselfe. *Rom. 8. 38.* Know thou no more particulars of this kingdome than *Abraham* did of that which was the type of it: And haue hee which calst thee hither from out thy kinred and from thy fathers house, tolde thee no more but that hee will shewe thee this Lande: yet passe thou on securely: there will come a time, in which, brought to thy iorneyes ende ere thou be a warre, thou shalt heare, This

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Is the lande which I will giue to thy
seede : And know thou no more of
the coaste of this way, than *Abrahams*
seruant did of that which ledde to *Be-
thuell*, yet relie with him but vpon the
conduct of the G O D of his maister:
and hee shall bring thee as straight hi-
ther, as hee did him whithersoever,

It followeth.

The bodie is, or as *Theophilact* rea-
deth, and that both in the iudgement
of *Hierome*, and vpon the warrant of
good reason, and euen by the confes-
sion of the Sire-newe Scholiast him-
selfe more significantly, *The deade
bodie.*

For this kinde of reading makes both
the Syriacke edition of this place, in
which for this bodie we reader *Dephegad*,
of *Phagad*, to destroy, as one woulde
say the ~~the~~ destroyed or slaine, And the
originall to the fellow text to this in the
24. of *Mat.* where we finde not *οὐκ* but
οὐκ of *οὐκ* to fal likewise, for a cacrastic, *Mat. 24.*
because as *Ierom* saith, It falleth by death. 27.

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And the grounde whence this prouerbe in the 39. *Job*, 33. *verse*, where euen the vulgar Latine inforced by the nature of the hebrew *Calalim*, comming of *Calal* to wound or kill, reads this, *ubicunque fuerit cadauer statim adest*, Wherfoeuer the carcas or deade bodie is, thither will it (speaking of the Eagle) shortly resort.

Heere therefore, not to say how inconvenient it may in reason bee, to take this body (which so many waies is a deade one) for the Church, whose verie stones Saint *Peter* tels are liuing. 1. *Peter*, 1. 51 In this marke, at which this flight is to bee made, there are two things to bee considered.

1 First, it is tearmed a bodie: Then this
2 bodie is saide to be a deade one: Both not without singuler wisdome of the Spirit.

First of the bodie it selfe, then of the qualitie of it, it is a deade one.

Very much is there worth both our attention & memory, in this little which here the Euangelist giues our Sauour, when hee tearmes him a bodie. For without labour (such is the dexteritie of the Spirit)

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Spirit of God) both armes hee vs against an error, which the Diuell hath sowne in the Church, and warnes of a benefit, which our God hath bestowed vpon his Church. For what Christian (hauing his Sauour tearmed a bodie) is either so dull as not to conceiue, that then *Marcion* mistooke his marke, who taught that hee was but a shadowe; or so vnthankfull as not to recount that for his sake was this bodie in vnspeakable humilitie, assumed of God in the birth of Christ, and in vnconceiueable loue offered vpon the Altar of the Crosse in the death of Christ.

At this wisdom stand amazed with mee; At this loue, melt with mee, flesh, if thou be not harder than stone. Thy Sauour is a bodie; remēber this, & with this also in the 24. *Luk. 39.* wherewith himselfe satisfied his Disciples, that he was not a Spirite, For hee had flesh and bones: and with these two texts stop the Heretikes mouth, if euer he assault thee.

Thy Sauour is a bodie, remember this: and with this also, that which his Apostle *S. Peter* tels thee, that with this bodie he hath borne thy sins vpon the Crosse,

1. Pet. 2. 24.

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and then lift vp thy head and reioyce : let thy thoughts be comforts to thy selfe, thy words praises to thy God , thy deedes good deedes to thy brethren.

Thy Sauour is a body, remember this, & withall that which the Doctour of the Gentils, *1. Cor. 6. 15.* tels thee, that thou art a member of this bodie: And then be-thinke thy selfe what honor is due to thy bodie : How ill it will befeeme thee to pollute it with any sinne, which hee who was without sin, hath vouchsafed to accept as his own flesh. Thy Sauour is a body, remēber this, and withall, That in this body he shal returne to iudge the earth. For it was the son of man, whom the high Priest was promised one day to see in the Clouds. *Mat. 26. 64.* And no other butte-ry him whom they preached, vndertakes *Iohn* vnto the soldiers they should behold *Iohn. 19. 37.* And to the sonne hath the father giuen the power to iudge, and by this title as to the sonne of man *Ioh. 5. 27.* And then say, whether that speach of *Paule* vnto *Agrippa*, *Act. 26. 21.* will not be fitter for thy mouth than it was euen for his; I thinke my selfe happie sweete Sa-
uiour

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uiour, if I shall answere this day before thee, Chiefly because thou hast knowledge of all customes, whether they bee the aduersaries (who is busie in assalting) or this fleshes, who is false in betraying, or this poore soule which is weake in resisting. That flesh of mine, which Iudas-like with a kisse to thy Deity deliuered thee into the hands of so many Temptations, hath giuen thee experience of them all. I see the woundes yet bleede, which were taken for my sins, and loe my nature is assistant in iudgement to assure mee it shall be partaker in glorie. Is my *Gen. 43* *Joseph* thus greater? then shall not his brother *Beniamins* entertainement bee small. And if *Hester* be so deare to *Assuerus*, sure her kinsman *Mardochey* shall haue his day. *Hest. 6, 1.* There is in store for him a robe and a ring and a horse, and a crowne, and a traine to proclame his fauour, Thus shal it be done to the man whom the king will honour. Thy Sauour is a bodie, remember this, & withall that which himselfe hath auerred in the sixt of *Iohn*, That this bodie and flesh of his is meate indeede, and then neuer doubt but thou shalt haue where-

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withall to strengthen thine heart,

Let the windowes of heauen be shut,
that the raine cannot fall to moisten; let
the face of the skye bee darkned that the
Sunne cannot breake out to ripen; let
the poores of the earth be locked that
the fruite cannot spring forth to feede
thee: yet art thou prouided for thy
diet.

1, King, 17
16,

Thy Sauour his bodie shall bee to
thee the widdowes Barrell and Cruse: ne-
uer shall this meale (if I may so terme
it) of his flesh, nor this Oyle of his blood
faile thee. The meate that hee will giue
thee endureth vnto euerlasting life.

Heb, 10,
22,

So saith himselfe, *Iohn*, 6. 27. The wa-
ter that hee will giue shall be to him that
drinketh of it, a Well of water springing
to euerlasting life: so vndertakes him-
selfe, *Iohn*. 4. 14. Findes the Fowle her
prey delightfull when she tyres vpon it?
Bee ruled by *Dauid*, *Come and tast of thy
Lord and thou shalt finde him more than so,
no lesse than euen sweete*. Finds the Fowle
her prey hartie, and growes shee high
by tyring vpon it? Bee aduised by *Saint
Paule*, *Drawe neare thy Sauour, with a
pure*

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pure heart in assurance of faith, and thou shalt finde him more than so. Such fulnes shalt thou meete with (in him,) whereof not thou, but wee all, both may & doe receiue: and what receiue wee? no meaner things than very grace, and it not mincingly, But so thinke, as grace for grace, or, as some interpret, grace vpon grace, or grace in the necke of grace, *Pro Legis gratia, Gratiam Euangelij* (as *Augustine* speakes:) In time past the grace of the lawe, but it not seruing to bring vs to God: In the fulnesse of time the grace of the Gospell, and with this one grace (as with one hande manie fingers) how many graces? The grace of *Redemption*, for to purchase it vnto vs, he giues himselfe who is this bodie, *1. Tim.* 2. 6. The grace of spirituall growth; for both is his age *The measure*, and his Spirit, *The meanes* of this growth of ours. The grace of *Sanctification*: for this that hee might conferre on vs, sanctified hee himselfe. The grace of *Glorification*: for (to harbing as it were, & to prepare for our instalment therein) is hee before ascended into heauen, so that sparing is his

John. 1.
16.
Ephes. 4.
13.
John. 17.
19.
com-

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commendations of our sauour, as the
John, 14, 2 Psalmist, full of grace are not his lips on-
Psalm, 45, 2 ly, but his whole bodie also.

In what respect Christ is termed a bo-
die, you see: why a deade one, let vs now
inquire.

May it bee in regarde of the estate
wherin he either now is, or hereafter may
bee? No, hee hath had his ~~per~~ *perfected* as
for death, euer since his resurrection.
Rom, 9, 6 Christ once rysing from death, dieth no
more, death hath no more dominion o-
uer him. And though himselfe confesse
that he was deade, yet addes he, that now
the case is altered: For why? he is aliue,
Reue, 1, 18 & that not for a time but for euermore
Amen.

The tearme therefore of being deade,
which here the Euangelist giues him,
hath relation to a state of his which is
past. For hee was indeede (as you haue
Exo, 12, 46 heard) deade: witnesse the souldiers who
because they found him so, vnwittingly ful-
filled the scripture, whilst they saued the
Iohn, 19, needlesse paines, as they tooke it, of brea-
33 king his legges: And had he not so beene,
hard of digestion would our weake-sto-
macke

The Eagle: flight.

maekt faith haue found him.

For as in the lawe, were it beast or *Leuit, 17,*
fowle that was taken by trauell, such as *13,*
for his kinde might lawfully bee eaten
yet must the bloode of it bee shed and
couered with dust ere it were eaten *Gen, 37,*
in the gospel were this Lambe which *20,*
had not caught indeede, but which (as
Jacob saide of his venison) the Lord our
G O D hath brought it into our hands,
neuer so cleane (and indeede without
spot of sinne was it) yet must his side be
opened with the speare, and his body hid
in the dust of the graue, before he could be
diet for our soules.

Philistions both in their directions in di-
et, prescribe the flesh of the doue as
wholsome, and in their practise applye
the bloode of it a soueraigne against cer-
taine diseases of no baser parts than the
eye, and the braine. For *Galen* in his
tenth booke of the vertue of Symples
giues it against the bruses called
emphysema which make euery thinge
wee looke on seeme redde. And *Iul.*
Alex. liber 12. Capite 4. saluberrimum
commendeth it as a most speciall baulme.

The Eagles flight.

to bee dropped vpon the corners of the Braine called *Pia* and *dura mater*, in the woundes of the heade : which though they doe, yet in the feare of inflamation councell they a kinde of diuorce of these two so wholesome parts, and wish this birde to bee let bloode eare it bee eaten.

John. 6.
50.

Not vnlike is the case of this harmelesse and guiltlesse doue our Sauour, vpon whom so many of vs (as be right Eagles) must prey : wholsome is his flesh, for of it who so eateth shall not die. So pretious is his bloode, had it not beene dropt vpon these eyes of ours, yet had wee remained in our bloode, and (loked wee whither wee coulde,) still shoulde wee haue bene troubled with these *verruines*. No where could we haue founde a pleasanter spectacle than the goare of our sinnes: And had it not beene applyed to that wounde which we tooke in our head (*Adam*,) died had both hee and wee of it.

Esay. 53. 5

Yet see, stricken must he bee, eare we can be healed : For by his stripes are we made whole. Dye must hee that wee
may

The Eagles flight.

may liue, for his life it is that this good
shepherd must lay downe for his sheepe.
And spilt must his bloode bee, that we ^{Iohn. 10.}
might bee purged from that bloode, to ^{14.}
which possession of the kingdome of ^{1 Cor. 50}
heauen is denyed. For his bloode is it ^{1. Iohn. 1.}
which clenseth vs from all our sinnes, ^{7,}
and the way by applying this bloode is ^{Mat. 26.}
by shedding it. ^{28,}

Wee reade in the greeke storie of one
Codrus king of the *Athenians*, who in the ^{Iustin.}
time of warre betweene his people and
their neighbours of *Peloponnesus*, being
by the Oracle, a putatiue Dietie, to which
in time of *Paganisme* they had recourse
for counsell, admonished that theirs
shoulde the day bee whose king was by
the enemye slaine, to purchase his Armie
victorie entred this course; hauing clad
himselſe in base attire, hee priuily con-
uaide himſelſe to the enemies Campe,
where offering ſuch ſpeeches of defiance
as coulde not bee borne at ones hande ſo
meane in ſhowe, in rewarde of his bold-
nes hee was ſlaine: vpon which ſucceſſe
enſued vnto the *Athenians*, as the Oracle
had foretolde, and conquerers they be-
came

The Eagles flight.

came. Thus kinde,& kinder was our *Cadmus* our prince of peace, knowing not by any deceitfull information of a doubting Oracle, but by that infallible wisdom, whereby hee vnderstandeth all things, that eyther hee must accept of death, or wee might not hope to aspire to life, such were the bowels of his loue, that first hee denied as it were to drawe vpon the glorie of his Dietie this vile clothing of our flesh, and then so disguised went at hell mouth to challenge our enemy, who toald on with the basenes of his outward appearance, quickneth many, while hee thought to kill one: *Fallente illum malignitate sua* (as a Father saith) *dum intulit supplicium filio Dei, quod cunctis hominum filijs in remedium vertetur*; ouerdrawne euen in his own bowe, and busie to hasten on the Sonne of Gods execution, with all the sonnes of mens redemption, *Ruens dum irruens, capius dum capit, dum mortalem persequitur in saluatorem incidens*: falling whilst following, caught whilst catching, and in the heate of his pursuite after, as hee thought, a mortall man, confronted by
the

Leo,

The Eagles flight.

the puissance of the eternall Cod,

Pyrrhus king of the Epirotes hauing in two set battels with greate losse of men put the Romanes, the Lordes of the worlde, to the worst, and hearing by a fauorite of his, this his so greate good fortune: smotherly gratulated him, that two victories indeede he had gotten of them, but them so deare, that shoulde hee at the same rate buy a third, the purchase would no lesse than vndoe him.

A greater complaint than this may the prince of darkenesse take vp, so deare hath this one cemming forth at Christ cost him, that the mortgaging of his kingdome will not beare the charge of a seconde conflict: For what did Christ in this conflict? euen Parthian-like *Vinit cadendo* through death hee no lesse than destroyed him, who had power of death, neither had hee other meanes left to attaine this so *Heb. A. 29* glorious a conquest. In hee must *2. 14,* into the second Tabernacle; thither *Exod. 30,* was no acesse without bloode: *Re. 16,* mission must hee procure; that could
not

The Eagles flight.

Heb, 9, 22. hee not without shedding of blood: A
kingdome hee had by will to bequeath,
that could not bee entred vpon, till by his
Heb. 9, 17 death it were inforced: For what is our
Rom, 6, 3 tenure by which wee holde of him? Is it
not this death of his? Not into his birth,
but into his death are wee baptized.

True it is which *Fulgentius* hath: *Macula vitiosa propaginis inde inceptis aboleri, unde in unoquoque nascuntur, videbatur existere*: As wee were sinners in the Cradle, so was Christ our Sauour in the Manger. And on foote indeed was our saluation, the first instant he was in the flesh; but noe more but in hande was it, till the last moment hee was fitte to bee in the graue. Hee beganne our exaltation when he resolved vpon his owne humiliation: And after past there him not so much as an idle action, but still busie was hee to satisfie for our rebelling by his obeying, for our surfeiting by his fasting, for our blasphemie by his praying, for our wronging by his suffering: Yet neuer sway hee an issue of all this, till wee sawe that issue of two streames out of his side, The souldiers speare was the

The Eagles flight.

the penne, & his bloode the inke, where-
with hee signed: And that triumphant
consummatum est, it is finished, the Seale
hee set to his *quietus est*, or discharge of
ours.

Threatned hee had death by his Pro-
phet *Hose. 6. 13.* that he would bee his
death: yet heare wee not him vndertake
as if he had beene as good as his worde,
till after his passion: hee must bee lifted vp
and then will hee draw all men vnto him.
Then dare his Apostle make bolde with
death, and aske it where is his sting? and
with the graue, and demaunde of it where
is his victorie? Vpon point of his depar-
ture, according to his prophecie that the
children of the Brydall should moune
when the Bridegrome was taken from
them; his disciples grewe out of heart: to
comfort them he tels them of a conquest
of his, I haue ouercome, saith hee: but
what? No more but the first of the three
combats of the worlde; I haue ouercome
the worlde. That last enimie (death) was
yet to be grapled with; who (*tanquam*
Briareus) for his vallour being set as it
were to garde the standarde of hel, could

Ioh. 12. 32
1. Cor. 15.
55

Ioh. 16. 39
1. Cor. 15.
26.

The Eagles flight.

not bee eaten with looking vpon. But so harde a skirmish was to be endured in the quelling of him, as after a retreat againe and againe to his father, with if it bee possible let this cup passe from mee, should cost the victor a sweate, and it not naturall, but euen a flecte of water mixed with bloode.

Heere therefore is the vse of this title here giuen this bodie: deade it is termed to assure you yee shall liue; And stricken is the blood of your pascall Lamb Christ Iesus, vpon the dore-post (as I may terme it of your houses, that is in each of your viewes, that it may serue to secure you fro the destroye.

For as in the full of the Moone, where the landlord of light the Sunne, and his freeholder the Moone be farthest asunder, the Sun is no sooner set, but you looke, and are not decieued, the that Moone should straight arise: Euen so in the fulnes of time, in which your sinnes had seperated (as the Prophet speaketh) betweene you and your God, the Lord of your life, no sooner set in the West of his deeth, but he drew vp al you, that are lightened by

The Eagles flight.

by him, into the Ascendēt of your new life.

Now therefore as it is written of the E- 1. Mac. 6.
lephants, that they grow scarce by the 34.
sight of the blood of the grape spilt before
them so will it bee expected at all your
hands, that this bloode of your Sauour
(which is the true vine) thus powred out
before you, put stomach in all you against
the power of darknes: and that you fol-
low where your General hath led, march-
ing to life, if it were to death, and dying
to sinne since hee hath died for sinne, Let-
ting vanitie vnderstande you haue not an
eare to heare it, and leasing you haue not
a tongue to speake it, & malice you haue
not a hart to conceine it, & pride you haue
not an eye to admit it, and gluttony you
haue not a stomach to banquet it, and a
bribe you haue not a hand to receiue it, &
sin you haue not a minde to commit it.
You reade in the *Psalme*, of the death of a
Saint whith is precious in the sight of the
Lord; *Hec est illa mors* (saith *Leo*) why this
is the death G O D hath in so high re-
gard, *Vbi homo occiditur in mundo, non*
terminatione sensuum sed sine vitiorum
when a man dies, before hee dies,

The Eagles flight.

and shakes hands, not with his senses
but with his finnes.

This of the deade bodie, or marke at
which this flight is: now of the flight it
selfe.

*Thither shall the Eagles bee gathered to-
gether.*

And therein: { First of the ende of their flight.

{ Then of the choyce of the fliers.

{ And last of the manner of their

flying.

1 The ende whither they shall make:
Thither.

2 The fliers: who they shall be: Eagles.

3 Their flights: In what manner it shall be:

*Thither shall these Eagles bee gathered
together.*

Thither: both aloft into the ayre to
meete their Iudge, and aboue into the
heauens to raigne with their God.

Thither: for their doome. for there they
shall receiue that Patent for a kingdome,
Come ye blessed, &c.

Thither, for the crowne: for where him-
selfe is, euen there is that our Sauours will,
there whome his Father hath giuen him
bee they: where an Angell shall bee the
Clarke,

The Eagles flight.

Clarke, Messias the Iudge, Saints the Iurie, Innocent the verdict, *Receine a kingdome* the sentence.

Thither shall the Eagles bee gathered together:

Where the glorie of their God, whose brightnesse they shall se: their safety from their foes, whose ruine they shall behold: the comfort of the Saints, whose company they shall enioy: the receipt of a kingdome, vpon receipt of which they shall enter the Fee simple of life, which they shall neuer loose: the temper of their ioy, which shall satisfie, and yet not glut, shall ioyne and stryue to fill them with happinesse.

Thither shall. &c.

Where is a citie, and the gates of it Pearle, and the streetes of it Golde, and the Walles of it Pretious stones, and the Temple in it, the almightie God, and the light of it, the Lambe; and the Vessels to it, Kings of the earth.

Thither shall. &c.

Where is a riuer, and the spring of it, the Throne of God, and the water of it Christall, and the Bankes of it are set with

The Eagles flight.

the trees of life.

Thither shall &c.

Where the cheere is joy: the exercise,
singing: the city praise: the Subject,
God. the Quire, Angels.

Thither shall, &c.

Where there shal be no more neede to
feare least either the eyes be dimmed with
teares, or the soule surprised by death, or
the heart damped with sorrow, or the
eares afrighted with cries, or the senses
disturbed with paine. For from thence
(whither these shall bee gathered) shall
all they depart farre away: Where they
shall bee good and not persecuted, happy
and not enuied, rich & not robbed, kings
and not flattered.

Thither shall, &c.

Where they shal haue possession without
impeachments, Seignories without cares,
length of years without decay of strength,
loue of all without ielousie of any, great-
nes of state without conscience of cor-
ruption.

Thither shall, &c.

Where they shal be together in the same
instant rauisht with seeing, satisfied
with

The Eagles flight.

with enioying, and secured for retaining.

Thither shall, &c.

O then how happie they who shal bee gathered thither! could this heart conceiue it, or this tongue tell it, or these eares heare it, then were they translated thither. O then how hadpie they who shal bee gathered? But who they? *Non qualiscunque* (saith *Origen*) not of euery fether I wisse.

Wee haue Peacocks, all whose glory is their Plumes, they are all readie; but too too square: they shal not do well to spred: They are not they.

Wee haue Vultures, all whose Tenure is in their pompe, they are all ready, but too too high, they shall not do well to towre They are not they.

Wee haue sparrowes, all whose sporte is in their lust, they are all readie, but too too pleasant, they shall not doe well to Chirpe: They are not they.

We haue Ostriches, all whose feeding is on mettels, they are too too ouercloide, they shall not doe well to stretch: In Mar. tract. 30. They are not they.

We haue Cormorants: whose God is their bellie,

The Eagles flight,

belly, they are all readie, but too too fed,
they shall not doe well to gape, They are
not they.

All they to this Thither are Scarabees
or Beetles, and it to them a Rose, It is so
sweete it kills them.

The breath of man if you marke it, hath
this propertie at the same instant to warn
that which is neere it, and to coole that
which is farre off So fares it with the Lord
of Hostes.

Psal. 85. 9. Is one neare him? (and so is euery one
that feareth him) then warme lights the
breath of this Thither vpon him, and so

Wisd. 1. 3. cordiall is it, as is no confection of the
Apothecaries. But let one be farre off him,
and lesse thā so cānot any be who lodgeth
wicked thoughts, for they seperate from
God, then bleake comes it to his heart, &
a very shaking sends it through his bones.

Then sownds I hitherto the graue, as to
the goale, to iudgement as the Assise, to
Hell as the place of execution.

Then, where is a iudge and his presence
worse to bee endured than the waight of
Mountaines, it is so fearefull, where are
thousands of home-borne witnesses, and
their

The Eagles flight.

their euidences against thee, al are so crnel; where a sentence shall passe, and it, *Go you cursed*, It is so seuer:

There is their Thither.

Where an execution is done, and the officer the Duell: And the Instrument of Fier, and the kind, Burning; and the measure eternitie,

There is their Thither.

O then how cursed they who shal bee gathered thither?

But who they? All saue so many as shall be gathered to that other Thither. But who they? Harken and hee will tell you who must bring you thither: Eagles, not a wing of other male shall bee gathered thither. For it is like lightning that this Iudge toulde you hee will come: And lightning, you know, no bird but the Eagle will broake. Now shoulde you doubt who these Eagles bee, and aske first of Origen, hee will answere in generall, *Qui in passionem domini credunt*, They which lay holde vpon Christs passion: Then of Hiero. and hee will returne, *Sauiti*, The same, but in fewer wordes: Then of Cyrill, and hee will jumpe with

Mat. 24.
27.

Ierome

The Eagles flight

Jerome both in sence and wordes, *Sancti*
the Saints: Then of *Ambrose*, and he will
tell you in effect as much, *Iustorum Ani-*
ma, the soules of the iust.

2 Chro. 5.
13.

Thus like Salomons noise of Priests,
which sounded trumpets at his bringing
in the Arke into his temple, they were of
the citie of *Dauid* as these are (that is) of
Hiernusalem which is from aboue, were
there no fewer than 120. of them, yet
such an Vni-sound would they all keepe,
that you would say they were as one blowing
Trumpets, & that they sang and
made but one sounde in singing.

But would you in particuler knowe, whether
you be anie of those Eagles yea or no,
And by consequent whither you shall be
gathered together? Take of mee 6. notes
of an Eagle that will not faile you.

- | | |
|---------------|----------------------------|
| 1 Your Nest, | 1 If it be on the Rocke. |
| 2 Your eye, | 2 If it can broke the Sun. |
| 3 Your Flight | 3 If it be high and swift. |
| 4 Your Foe, | 4 If it be the Dragon. |
| 5 Your Age, | 5 If it be well renewed. |
| 6 Your witte, | 6 If it be first to pease, |
- then to carie what you seaze on.

By

The Eagles flight.

By each of which, that you may be better able to examine your selues, I will by Gods assistance speake a worde of each,

Be you right bred therefore, First you will not build but vpon the rock: for so *Iob 22. 31.* faith *Iob*. The Eagle makes her nest on high, she abideth on the rock, euen vpon the topp of the rock; So farre will you bee either from the negligence of some, who perch they care not where: or the pride of other some who builde high enough, but not sure enough: or the stiffness of other some, who nest in the ruines of the rocke.

There is a first kinde of men, who hauing caught *Iustus ex fide sua uiuet*, the iust shall liue by faith by the ende, runne away counter with *Pythagoras* his *opinion* they haue founde, and flatter themselues with a conceipt that the waie forsooth to heauen they cannot loose, follow they the trace of *Arrius*, yea almost of *Mahomet* himselfe.

For the iust (that is, saie they, the morallie-honest man) shall liue, that is, shall bee admitted into the ioyes of heauen by his faith, that is in the lieu
of

The Eagles flight.

of that kinde of deuotion or religion whereto he addicted himselfe, be it whatsoever it will.

Be any of you of this fether & so head-die as to take that way which commeth next to hande, for the next way to heauen : hee is no Eagle, he buildeth not on the Rocke. For the Rocke is Christ Iesus, and besides him there is not giuen a name by which they may bee saued.

1. Cor. 10.

4

As it fared with *Paules* fellow-passengers in their wracke, the shippe (continued they in it) would saue them all : but the shipboate were it kept in to it, would loose all. So fareth it in this wrack of saluation, Bee this rocke Christ built vpon, hee will secure all : But bee any other Sauour relyed vpon, hee will no lesse than faile all.

As of the priuiledge his death had in sauing alone, it is excellently saide, *multorum &c.* Many a Saints death hath beene pretious in the sight of the Lord, but neuer a one to bee so innocent as the ransome of the whole worlde. *Solus dominus noster Iesus Christus extitit, in quo omnes crucifixi, omnes mortui, omnes sepulti, omnes*

The Eagles flight.

nes etiam suscitati. One Christ Iesus is found, through whose side all men are crucified, with whose last gaspe all men gaue vpthe ghost, in whose graue all men are buried, by whose resurrection all men are quickned: Euen so of the priuiledge his faith hath, may it bee as truely added *Multorum in conspectu hominum speciosa fides:* many another religion hath beene a faire shewe in the sight of men, but none of them could iustifie before God. Onely a true faith in Christ Iesus hath beene able to crucifie the heate of lust, to kill the heate of concupiscence, to bury the memorie of sinne, & to quicken to the life of righteousness. The life which is gained by knowing him hath a singling *Hæ* in the foreheade of it; *Hæc est vita æterna*, this is the eternall life in deede, to know thee, and the Iesus thou hast sent. And this is that one faith which is compassed in with so glorious a couple, as one God before and one Baptisme behind.

John, 17-3

There is a Second kinde who build, & *super altitudinem* too (indeede aloft) but it is *cordis sui* (as *Iust.* faith) the loft of their

Ephes. 4-3

The Eagles flight:

their owne prowde heart: And this hart of theirs (as in an Anatomy you know it is) like the Poets *Pernassus* being *Biceps* double-ridged, hauing a left knoll puffed vp with the conceipt of Innocencie in abstayning from euill, and a right (and yet wrong) swollen with opinion of desert by doing good, hath giuen site to two other mis-builders, neither of which can make good that they are Eagles: for they builde not on the rocke.

The one sort, our young Angelicall maisters, whome *Donatus* hath had the scowring of, and left them nothing but puritie.

The other our old Meritours, who are so farre before-hand, as to haue made euery with God for the purchase of heauen.

The former would be reputed ready in the Text: were they so, they coulde not (mee thinkes) but meete with that Rebatter, (at least would they marke it) in the fourth of *Iames*, we offende: & who? not only a few worldlings, which will heare a sermon at the Crosse, but all new-recusants too, and that not in one or two, but in many things: In many things wee offend

The Eagles flight.

offende all : Or that through-cooler in the 65. of *Esay*. 5. where they heare better newes of these perfect ones, who were so much holier than the rest : that none must presse into their company: then that they were as smoake in the wrath of the Lord and a fire that burneth all the day long. *Esay. 65. 5*

The latter would be esteemed as pregnant in the Fathers: were they so, They could not (mee thinks) misse of cyther that of *Leo* (It is so obuious) *Necessarium est trepidare de monito*, *Religiosum gaudere de dono*; Be thou neuer so good, yet must thou learne to builde so little on it, as to tremble at the thought of it: And bee heauen giuen neuer so free cost, yet so, downe must thy stout hearte, on this condition to bee glad to accept it: Or that of *Bernardus*, *Merita habere cures*, *merita data noueris fructum*, *Spes dei misericordiam*. Doe not like the men of this barren generation of ours, who (as securely as they sit) are the next doore to cursing, and in the way to burning too: for thats the issue they shoulde finde of so little fruite *Heb. 6.*

The Eagles flight.

fruite after so long tilling. Bee doing a Gods name, and God (though he will not sell the) yet will giue thee heauen: but yet see thou bee sure to remember of whom it is giuen thee to be able to do this good, and then in any case let thy Plea be, *Not mine owne merit but his mercie.*

A third sort of men there is who build, and about the rocke too, but not on the top of the rocke, as *Iob* tels vs the Eagles doe, but where the storme hath worne a hole in the rocke. These are rather *Plinies* *2nd 11.*, so termed, because they naturally want feete and cannot stand, in english *Martinetts*, who as the same Author *lib. 10 chap. 39.* of his naturall history writeth, haue certaine good qualities.

First they bee very rife: court and country swarme with them. Then they are as busie as rife, *His quies niss in nido nulla, aut pendens aut iacent*, They are still stirring, but in their nests, and there you shall not take the but either hanging or lying. Last they are as diuerse as either rife or busie, *& ingenia aque varia*, scarce two of them in one minde.

First they builde in the Ruines of the
Rocke:

The Eagles flight.

Rocke: for what betwene the sacrilegious
preferrer, which will not beg all but haue
some: And the Simonicall gratifier, who
like our new kinde of purchasers, makes
away land to get Lordshippes by sea: and
the fantastique Reformer, *Quo nomine im-*
perij impugnat imperium, who hath beene Act. 5. 38.
so long building the Church, till hee
hath almost puld downe the Church (for
there are more kinde of *Martinetts* than
the *Libellers*) neuer wrought *Hannibals*
scalding vinegar vpon the *Alpes*, as these
fellowes, as hote as tart Spirits, doe vpon
this poore Rocke (the Church) to make
it moulder downe. But the comfort is,
they are *castra*, they haue noe feete. For
if *Paule* his tutors rule holde, and by Saint
Luke (registring it) it should seme it doth,
This councell of theirs, which is not of
God, cannot stand: the roote of that can-
not bee but rottenesse, whole fruite is
but corruption, and no longer can this
fog of their greatnesse last, than till the
Sunne be risen to dispell it; and towards
day it cannot but alreadie bee, so many
Cockshauē crowed against them.

This of the first note of an Eagle, the
D Nest,

The Eagles flight.

nest, and such as by it may be knowne to be no Eagles.

Now a worde of the second to witte the eye, which (be you of the right male) is alwaies so quicke as to ken a farre off, & so strong as to looke straight against the Sunne. For her eyes behold a farre off saith *Iob: & Plin. lib. 10. cap. 3. Illi acies contra radios solis stat firma*, her eye will neuer water though she gaze into the Sun. And these two vertues shall you still marke in their eyes who shall bee gathered hither. See the first in *Abraham*, in whose bosome *Dives* would faine hane beene: he can see and reioyce at Christs day almost 2000. yeares off. See the second in Eagle *Iohn* himselfe, and his fellowes he runnes not with bare *impudens* (wee haue seene) but *diuina* *vis* *figit*, our eyes haue serued vs to stande and gaze vpon no lesse than euen his glorie: yet what manner glory was his? very such as is the onely begotten sonnes of the Father.

Gracious God, how farre are the *Atbeists* of our age from both this strength and sharpnes of sight! Light it selfe is so dym they cannot see it: themselues are so farre off

The Eagles flight.

off they cannot discern themselves, for God is light (so saith the truth,) and their soules are themselves, so saies their Philosophie.

They cannot see a God (that is the fountain of al natures) in so cleare a glasse as the Mirrour of all creatures. A worke so faire would in reason proue a workeman as skilfull. For to an effect about the bent of his owne nature, can no cause any better reach, than a chilles wit can to the building of this Church. And yet can they (Bussards as they are) see a worlde, that is a building, infinit'y admirable for the firmnes, capacitie, maiestie, vse, order, motion of it: And not finde as much as the tracte of any creatures either omnipotēce in that firmenes, or infinitnesse in that capacitie, or glorie in that maiestie, or goodnesse in that vse, or wisdom in that order, or life in that motion of it.

Suppose one of these polittike depose-Gods were but a maister Chimick (as such working wits are verie ingenious) & ha-ving don me the fauour to shew me some one of his especial Magistrals (as greatnes

The Eagles flight.

offskill, & pride in kindenes are oft cōpa-
nions) should heare me iudge it to be
the destillation of some Pedler *Aqua-vi-
ta*-man, would he not take mee to be of
small iudgement in that Arte? And then
demaunde I of him (whosoever hee be)
whether as meane an opinion (for his
iudgemēt in very nature) may not be wel
had of him, who seeing an heauen, which
hee confesseth abundant in varietie of in-
fluence, and they all as maruelous as ma-
nie, managed by a consort of motions
which thwart and yet disturbe not one
another: Who treading vpon an earth
which yealdes breade to strengthen
him, wine to comfort him, golde to en-
rich him, drugs to heale him, wonders
to astonish him: who sailing vpon a sea,
which hee knowes is water, (that is a
humor naturally spreeding) and yet sees
it higher than the earth, that is against na-
ture without limit, solid: can yet surmise
so hab-nab a cause as chance, nay anie
but so aboue nature a cause as G O D
could bee the compactor of this heauen
the endower of this earth, the controller,
of this sea? Hee sees huge Elements,
earth,

The Eagles flight.

earth, water and aire, yet so ouerawde as to giue their substance, moisture, and breath to the nourishing little plants and hearbes. Hee sees fierce & sturdie beasts, yet so ouerruled, as to yeelde their backs to seruing, their liues to feeding weake and little man: O can he doubt there is an vmpire of impeachable right, vnmatchable power, vnsoundable wisdom which could, without repining, subiect those so greate to these so little?

Let mee beg of him (be there any present of this minde) first to bethinke himselfe what interest his prince (who may commaunde his life and lande) hath in him: Then should shee (from which wrong, thanked bee God, her highnes hath euer bene farre) hauing forced him to yeelde both into her handes, dispose of the one to her Exchequer, of the other to his vnderlings seruice, whether hee coulde brooke such measure euen at her hande or no: whether hee would fast to feede that vnderling of his, watch to guard him, die to saue him: And then say how deare needes must this title bee to all, how soueraine his power to all,

The Eagles flight.

that at his becke, pride hath not thought much to bowe to basenes, learning to be taught by rudenesse, power to be manacled by weakenesse, millions to be wonne by twelue, and the earth to be caught by fishers. O had I now but *Ananias* his gift, that alter the shining of this great light from heauen & earth, & all vpon these princes of the darkenes of this worlde, I could touch them and make the scales fall from their eyes: how clearly should they see, not onely that God who of nothing made them, and of most wretched molde blessed them; but also that soule of their own, which now though their quickest sence be too slowe to descrie, yet one day will their slowest be quicke enough to feele. For yet, as they cannot see a God in his creatures, so neither can they a soule of their owne in his effects.

Liue they? yet is it not by a soule: their temperature forsooth cannot giue them to doe so much; yet is this temperature of theirs of soure deads they say (for such are the elements) and of deade added to deade can life (I am sure) no better arise, than somewhat of nought multiplied by
nought

The Eagles flight.

nought : for millions of Cyphers you knowe will not raise so much as one vnit.

Finde they somewhat in them little selues of capacitie enough to holde this great world & it not thronged, but so distinctly as in a moment to present them with it all the heauen moouing, the stars shining, the fire mounting, the Ayre pearcing, the sea swelling, the earth resting, gemmes glistring, varietie entertayning: why euen yet is not this somewhat (which within so little as they are holdeth so greate as these are) in any case a soule; for they haue nothing in them which is not a bodie: & yet euery bodie is bound, they say, to this lawe that it cannot holde any thing bigger than it selfe.

Feele they somewhat in them selues which waxeth as the bodie waineth, and which is wisest to prescribe, when the bones & sinewes are weakest to execute: which enables that body now to grow moue & speake: which it may be ere night, hauing euery part that they se it now hath & a greater quantity than now it hath, will be as vnable to grow, moue or speake as the dullest stone we se: And yet canot this

The Eagles flight.

same what (whatsoever it is so twhart the bodie innature, so seperat fro it, cōtinuing it so perfect) obtaine of them to be other than either somewhat of the bodie or nothing in the worlde. Stonie sencelesse men, what can there be possiblīe, thus to infatuate them?

They could yet neuer see forsooth this God, this soule wee so much talke of; *Plautus* (as I remember) in *Asinaria* brings in an olde strumpet playing vpon a worne-out customer of hers, (with whome the worlde ranne so lowe that he was faine to aske daies of paiment for his pleasure) with these words, *Oculata vestra sunt manus, credunt quod vident*; my friend, people of our trade haue eyes in their hands, if your present be so fine they cannot see it, they belecue it is so farre off they doe not receiue it. It is as olde as true, that like will to like: for see, our gallants of *Diagora* his religion haue kist their mistrisses hād so oft: that they are woxe-uen like thē, why they are come to *credūt quod vident* too. It will not sinke into their heads, that any this which is not so grosse, it may be seene. I maruaile whether these
men

The Eagles flight.

men thinke theselues breath in Sommer as well as in winter: It should seeme they doe not. For the sharpest he among them sees no breath he then sendeth forth: But as colde growes on, and the ayre rarifies beginnes it to appeare. Fooles as they are. God and his providence, and their soules, and the like, are things of so subtil nature, that all this Sommer of their pleasures, or haruest of their profit, they cannot see them: But there is a winter of iudgement drawing on, and it so colde an one, that it will force a treimbling of their flesh, and gnashing of their teeth.

Then will the ayre grow so sharpe, that it will shewe them a God in their iudgements, his providence in their damnation, and to a (now vnbeleued) soule themselves haue, an vnspeakable torment which in it they shall feele.

Then shall they be so mad with paine, that they shall stare and roare, and cry *What is this I feele?* It cannot be a heade, a hand, a leg, a brest, a backe that beareth all I feele: these teeth haue made me rage with paine, yet was that ease to this: this flesh, these neaues, these ioynts, the wind hath

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hath euen rackt, yet was it ease to this: It is now but a moment, yet feele I what eternitie can inflict vpon mee: And though I feele what it can inflict, yet will it haue somewhat to inflict I neuer felt. It is that soule, which (then reputed fooles now founde too wise) Christians taught was immortall, that tasteth all this.

O that I were so happie as to make but one of you haue sence of this, and that if you would bee intreated to spende but some fewe houres in marking some disparing mans fit, who (though sounde in bodie) yet in somewhat else you should see inconceiuably panged, you could not choose but haue. How ioyfull should I poast with such a soule vnto God? with how sweete hymnes of consoorted Angels would heauen entertaine vs? It were pride to say wee should come to ioy but hundred thicke, (that were to intimate that wee supposed one of vs were iust,) Noe wee should both bee then so good (of yet so bad) that there should bee for each of vs his 99. degrees of ioy a peece. But would there more come in & our companie increase, O then how would that

vaulting

The Eagles flight.

vaulting wing? How full would each one
make the number of all, and how ex-
ceeding all the ioy for each ones part?

Now to the third, to wit the flight
wherein are to be considered two things,
the pitch or height of it, & pelfe or strength
of it. To both which God himselfe alludes
Exodus 19 where he putting his people
in minde both how farre aboue the earth
(as wee terme it) of danger, and how
quickly before the expectation of long-
ing, he had conducted them out of *Egypt*,
hee tells them hee had borne them vpon
Eagles wings. Of the latter some Gram-
marians say, that it hath the greeke name
Αετός, because it rushes for-
warde with a force: And of it againe
the North (that is the most boisterous
winde) hath the latine name of *Aquilus*,
because it scoures and makes heade
forward like an Eagle: And if these two
qualities of your flight want, woe be to
you, you are no Eagles.

You must flie high: so did Saint *Paul*:
his and his likes conuersation was not Act. 1. 10.
lower than heauen:
You must flie strongly: so did *David*,
He

The Eagles flight.

Hee had gotten to the Lord before the
Psa. 130. 6 morning watch.

You must flie high: for heauen (whither
you are bound) is the measure of height it
Esa. 55. 9 selfe; when God will shewe how much
higher his waies are than ours, so much is
it as are the heauens higher than the earth.

You must flie strongly: for heauen
(which you would recouer) is that *Ilud*
quod violenti rapiunt. The holde which
Iud. 6. none but such as wil haue noney, surprize:
the violent forsooth; (no colder) they
may take it, and they not by doing nei-
ther, but by force.

Now because it would little boote you
to heare that you must flie thus hie & thus
strong, vntill you withall knewe both
how you might doe & when you had don
so, I will first tellyou the meanes to rise,
(with the note whether you be risen) And
then whence is this strength, and where-
by knowne that you haue it.

The meanes first of rising is to take the
Apostles aduise, to shake off sinne: for
1 Cor. 2. 2. that which could not let an Angell stay in
heauen, will not suffer a man to rise from
the earth; And that which is so beaue
vpon

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vpon our Saviours head, as to make him
bowe his neck, lyes vpon our backes that it
will not suffer vs to spredde our winges:
Qui peccatorum grauitate sepulchris, dis-
cussa obstaculorum mole profilitans, if wee
will rise as Christ did, wee must rowle a-
way the stone that lies vpon vs, as hee
did.

Ioh. 12.30

The note that you are risen, is the kinde
of obiecte you haue chosen: there abouts
euen are you, where that is vpon which
you haue set your delight. For from your
hearts you cannot be, and where your
treasure is, there will they be. Now would
you know where this obiect is? First shew
mee where your ioy is: and woulde you
heare where your ioy is? tell mee where
your minde is. Are you young & are you
wittie? whats your minde on it? Are you
old & are you wealthie? whats your minde
on it? are you minions & in fauour? whats
your minde on it? Are you paréts & haue
your sweet children? whats your minde on
them? Then heres your ioy, for heres your
minde, and Lapwing-like you crie there
till you bee hoarse, but you are but here:
for heres your ioy: were you once ri-
sen,

Mat. 6.21,

1. Cor. 2.
15.

sen, you would seeke the things that are
about. No farther than to the top of this
steeple, he seemes (you know) scarce a
boy in stature, which (when you are by
him) prooues a tall man: Maruaile not
though you thinke nothing in heauen
worth the hauing: the reason is, you which
grow here on earth, are so farre off, that
all there is out of kenning.

The learned in Astronomie, haue by
demonstration founde that the Moone
(which the ignorant thinke the biggest
starre but the Sun) is indeede the least
Planet. But *Mercurie* (which is your e-
uening starre) though it seeme the grea-
test (but these two) is in truth but the smal-
lest of all the rest. But aske you of the why
they seeme so big, they will returne be-
cause they are low. Things of this world,
as for their short lasting & often changing
they haue bin likned to the Moone, whose
motion is most swift & face most diuerse:
So also for their pliability to any vse:
wherin like their master man, *Cum iusti sunt
iusti, cum perverso pervertuntur*, Such are
they as hee imployes them: like vnto
Mercurie, who hath this propertie that
he

The Eagles flight.

hee is good or bad as the starre is with whome hee is ioyned . But see, they agree with these two in more than so; they borrowe also their faire shew they make vs of their needrenesse to vs, and therefore seeme they bigger because they are lower than better thinges . Had wee taken the two winges of the morning (prayer and meditation) for his, as *Bernard* saith, *apprehenditur summus scala*, by these we may soare to the top of *Jacobs* ladder: Quickly should we haue descryed both this so sophisticated greatnesse of thinges transitorie, and so conueied infinitnesse of eternall glorie.

Now concerning the strength of your flight, and both the meanes for it, and the triall of it, *Paul* hath together deliuered them in the 2. *Cor.* 10. 4.

The meanes, if you bee mighty through G O D : the triall, if your proceedings bee sterne, that noe impediment can withholde you from him . For if you bee once thus winged, downe must euen *ixopoia* impregnable houldes before you, And therefore

The Eagles flight.

fore will I saie the lesse of both. For as
for thea meanes, I am perswaded, there is
none present so selfe conceived, as (in
colde bloode) to impute it to anie other,
but him, who put those sinewes into *Da-*
nids armes as could breake a bowe of
Psa. 18. 34 *brasse*. Onelie to aduertise flesh and
bloode to stand euer on his guard (that
so presumptuous a thought neuer steale
vpon it by consequent, as to clame the
least part in this honour) I cannot con-
ceale what olde *Lactan.* hath to this point
excellently noted, who by the very *signi-*
fican of Iupiters name, which came as the hea-
then saide, *a iuuando* of helping, conclu-
ded to them hee could be no God: *Inna-*
re, opus aliquid conferētis, he onely is saide
to helpe which doth lesse than all that is
doone.

Tull. de
Natur. de-
or. lib. 2.

Of the tokens of this strength, (to witte
the ouerbearing hinderances that oppose
themselues, which will appeare by our
speedie recouerie; of the place, towards
which wee make, I will say as little. On-
ly let resolution learne, this of mee: it is
not yet resolute enough, if this world haue
ought at which thou rubbe: If a kingdom
calt

The Eagles flight.

cast in your way, marke your start, you
haue sicke fethers in your wing, and for
your speede, builde not vpon *Mercedem*
adepti und-cime hora operarij, they had
their pence which came in the last houre:
But remember it was not *operis* (as *Hil-*
lary saith) *sed misericordia*, his mercie
that gaue them, not their worke that ear-
ned them. And then thinke wee may
well misse of this mercie, which we know
hath beene so strange, as to giue no eare
to so great Suite as knocking, and of
so yong and innocent as Virgins.

And thus of the third Note of an Eagle,
(her flight high and strong :) now of the
Foe, which is the Dragon : for so writes
the Poet,

*Nunc in reluctantes Dracones,
Egit amor dapis, atque pugna.*

Horat.
car. lib. 4.
ode. 4.

The Eagle is no sooner slidged, but
straight she is grappling with the Dragon.
And heeres a right note of an Eagle
indeede to single such an enemy, who
hath bene thousandes of yeares in armes
against his God. *Ieromes* his head would

E

now

The Eagles flight.

Now giue prooffe of a good ſubiect to his prince; but this Dragons head of a better to his God. Should we turne taile to this foe, wee ſhoulde doe what in vs lies to make both God a lier, & our ſelues periured. He hath promiſed to put an edge
Gen. 3. 15 in vs againſt him, (I will put enmity betweene this ſeede and her head) And that this enemy ſhould grow to encounter him, & wound him in the verie head, Hee ſhall bruſe thy very head: And wee our ſelues haue vndertaken in our baptiſme, to do as much.

You haue often heard how careful *Hanniball* was of maintaining the quarrell againſt the *Romaines*, which his father *Hamilcar* had ſworne him to. And you haue often heard, how harde God preſſed the diſobedient *Jewes* with the *Rhecabits* obſervance of their fathers charge. Put theſe together: Shall not heathen *Hanniball* riſe in iudgement againſt vs, if we riſe not in courage againſt this Dragon, againſt whoſe we haue paſſed an oath ſtill to be in armes? Were the loſſe ſmall by his frienſhip, it were another matter. But it coſt vs (if wee remember) *Paradiſe*. Or were the gaine
but

Tb: Eagles flight.

but small by this conquest, it were another matter: But it is euen that or greater, for which once we ventured,

All we shall be like (not *Dij*, Gods that are so base to haue fellowes, but) *Deus* that one God that is aboue al & in all. And how so? He made all good, and so saith *O-rigen* in a sort shall we doe, *Nobis saltem, qui malis aduersamur*, wee shall make the Diuell himselfe good vnto vs, the conquest of whom shall be the matter of our glorie.

Now long you to be bickering with him, and woulde any of you know where to finde him? Aske *Macarius*, he wil tell you: *h' est in hac conuicia ubi pugnat cum eis sed in eo uictus*: heere man here is his forme; when God bids you be angrie with the Dragon, he bids you be angrie with your selues; and when hee wils you to fight against him, he wils you to fight against your owne lusts; for they (as the Apostle hath giuen you intelligence) fight against you.

Leo in his sermon of the 7. of *Macab.* hath descried within you, a whole *Am-buscado* of his: couetousnes, which tell mee citizens if you neuer founde there:

The Eagles flight.

pride, which tell me Ladies if you neuer found there: Anger, which tell me Captaines if you neuer founde there: Pleasures, which tell mee Courtiers if you neuer founde there: Lies, which tell mee Lawyers if you neuer found there. And if you euer did, doe (as there hee wishes you) *Cum viderit is multiplicem pugnam, numerisam querite victoriam*, Set vpon all these, and get many crownes for many conquests.

One saith, a Captaine and his companie is like a birde, whereof the Captaine is the bodie which mooueth the winge, and the cōpanie the winges which beare vp the bodie. As therefore if you can breake the winges you may easilie seize vpon the birde; So if you can cut off these forces of the Dragon (which are his wings) you shall at pleasure catch him which is the bodie. And thus briefly of the Foe, the fourth note of an Eagle.

The fift (if you remember) was the Age, and that of the nature that it might be renewed. And this is that peculiar of the Saints, which was *Zephers* warrant to promise iust *Iobe* that his age should shine,

The Eagles flight.

shine and appeare more cleare than the
noone day: And *Paulus* commission to *Ephes. 4.* :
enioyne the conuerted *Ephesians* to so ^{23.}
greate a taske as to bee renewed in the
spirit of their minde: And *Augustines*
grounde, for that note of his vpon *Abra-*
hams sacrifice in the 15. of *Gen.* where,
though the age of euerie beast hee of-
fered bee set downe, (his Rammie, his
Goate, each three yeare olde) yet of his
birdes (by which, Spiritual men are ment)
heare wee no such thing: *De animæ e-*
tate tacetur, they haue specified no first *Esay. 40.*
of yeares, because they haue indeede no
ende of yeares. Now this reparing of the
Eagle is in two points, The molting her
soarefethers, & the casting her ouergrown
bill, *Plin. lib. 10. Cap. 3.* (For the former of
which her meanes is, as some *Hebrewes*
write, to bath in a spring: for the latter
with *Augustine*, the streame of waters
accord, to beate it against a rocke:) E-
uen so haue the chosen ones of God, both
two meanes, and two degrees of their
reuocation.

The first of their meanes, baptism;
answerable to her bathing. For as many *Gal. 3. 17.*

The Eagles flight.

of vs as are baptized haue put on Christ.
1. Co. 1. 10 The second, Repentance, like her beating
against the Rock: for both as painefull is it, hauing sorrow for his mother, of
Ag. 11. 18 whom it is bred; and it is fruitfull, hauing life for his daughter which it bringeth forth.

The first of their degrees, *Vinification*, or a spiritual ioy, vpon a feeling they haue of pardon for hauing done amisse, and strength hereafter to doe better.

The other their *Glorification* (or the change of their corruption into the state of Angels by their resurrection.)

Of the former, wee haue one example in *Paule*, now so woe begone, as to break out into *Owretched man that I am,*
Rom. 7. 25. *who shal deliuer me from this bodie of death? I thanke God through Iesus Christ our Lord,* neuer more desperate disease, neuer more quicke cure.

For the latter, they haue his worde, whose credit is so good that hee needes not the testimonie of men. In the resurrection they shall bee like the Angels of
Ma. 22. 30 God in heauen: though not without bodies as they, yet as free from corruption

The Eagles flight.

as they. But of this I haue elsewhere spoken at large.

Here my note is, that euery one who will goe for an Eagle, must both molt and replume. Shall I speake plaine? must so search euery corner in his heart for sinne, till hee finde himselfe almost as farre gone as euen now you heard *Paul* was. They bee the broken hearts *Christ* came to heale. The whole in opinion (for in truche there are none) they either haue noe neede, or shall haue noe vse of his phisicke. But you must not stay here. *Bernard* saith, God hath two knees, a left one of iudgement, and a right one of mercie. If thou be a sinner (and therefore on his left hand) thou must indeede take his left knee in thy way till thou tremble for feare. But the by it creep to the right, which wil make the spring for joy.

Hearre secure wantons, from whome sin yet neuer wrong teare, whom the *Viol de la Lamb*, hath a charge to keepe from melancholie, looke vp & see another *Viol* that wil one day as much trouble all your senses, as that delighteth one: It is a *Viol*

*Vide pro.
cap. 24. v.
16.*

The Eagles flight

of wrath which shall bee powred vpon
you. Weepe a while to saue a howling for
euer: Come molt, you are yet no Eagles:
1.

And heere drooping spirits (bee there
any present) who languish in despaire, if
this earth haue Eagles, you (of all men)
sure are they, you haue molted, you haue
knockt your bills against the Rocke: let
it suffice. O cheere at last and pray for vs
who neuer had the grace to doe so much:
if ener any came to suffer with Christ, it
cannot bee but you are they, from whom
torment hath wrung, *My God, my God,*
why hast thou forsaken mee: And then bid
that disputer say, how you can misse of
raigning with him, who when hee had
promised you should doe so, (to exclude
pretence of doubt) sent that his promise
with a letter (as it were of commendati-
ons) to you, that if hee were true, who
neuer can bee false in that hee was truth
it selfe, It is a faithfull saying, *Est & A-*
men hath protested it, you which haue
suffered with him shall raigne with him,
2. Tim. 2. *Est & Amen* hath promised it. And this
briefly of the Age, the fift of my notes
of an Eagle.

The

The Eagles flight.

The sixth was her wit, (scene in her custom to peise or weigh her prey, before shee attempt to flie with it.) *Rapta non protinus ferunt, sed primo deponunt,* (saith *Plinius*) *expertaque pondus tum demum abeunt*: the manner of these birds is not to snatch and away, but first to trie how heauie that is they seaze on, and if they finde it portable, then to bee gone with it.

Man indeede is the Lord of al creatures, yet oft fareth it with him, as once it did with Lord *Naaman*, vouchsafing not to bee aduised by some seruants of his, It is a venture but hee will loose so greate a blessing; as a cleansing from his leprosie, for so small paines as a washing in *Jordan*, *Pismires*, they must teach him diligence in making his prouision, or hee will bee to seek of necessaries. Lillyes they must learne him confidence, to builde vpon Gods care of him, or hee will haue lost the memorie of his prouidence. And Eagles they must teach him discretion, to consider what hee gaines, or hee will be so headie, to ingage himselfe for that, the game of which will vent his verie

The Eagles flight.

ry soule,

A& 5. ser. 59. *Ananias* found it to be true, *dum pretij querit compendium, anima fecit detrimentum*, saith *Ambrose*: while hee was so stie as to saue his money, he prooued so rash as to loose his soule. And so did *Gebezy*, while hee weighed not the money and raiment, would ouer-load his owne soule with that which loaded two Syrians backes: hee cast himselfe into such a heate of sinne, that it broake out vpon him into an hereditarie leprosie.

Heere bee greate preyes to be found by trading in this Citie, but they haue oft an oath, or lie hanging at them: these will bee so heauie on your soules they will presse you downe to hell: these woulde bee left alone.

There be great preyes to be founde by presentments in the Church, but they haue oft a waightie lease or somewhat els hanging at them: weigh these leases (both demisors and receiuers) you shall finde that they will cost you the fee simple of a better thing: These woulde bee left alone.

There bee also perhaps great preyes

The Eagles flight.

to bee founde in some Courts, by abridg-
ing poore Vniuersities ancient priuiledges;
but weigh the priuiledges I beseech you,
least they prooue (more than by their
name they seeme) not *Legis*, but *Euangelij*
privatones, & bereaue you of the comfort
of the very Gospell. I cannot doubt either
of the wisdom or the conscience, to who
the hearing of this matter is referred:
but yet giue mee leaue (out of the a-
bundance of my duetie too, and my
feare for my mother) in the name of
learning and vertue to intreate you,
that as you will not haue your memo-
ries stincke in the noses of all learned po-
steritie, as you will not vnawares take
from that prerogatiue to which you
woulde seeme to adde, by disabling it
to giue that, which you say it must needs
recall: As you will not bee able for that
slaunder to the preaching of the gospell;
that it hath taught, to take from learning
that which ignorance perswaded to giue
it, you would in your determination herof
use both your wisdom & your conscience.
There bee greates preyes to be found
by counterfaite reprisall at Sea; but
they

The Eagles flight.

they haue oft a conscience of piracy hanging at them. These are so heauie they will sinke you in a burning lake: These woulde be left alone.

There is indeede a kinde of bastard Eagle, termed *Halietus*, (as who would say the Sea Eagle:) See wanteth this forecast I talke of; She will sowe at any fish she sees, but she paies for this her heare, (that oft befalls her, as the writers of the naturall historie recorde) *Vt cum ferre quod caperet nequeat, in gurgitum demergatur* [that being not able to lift vp that shee fastened on, shee is drawne vnder water and drowned. But these (remember) are not ~~your~~ right bredde, and likelie to bee drenched before they bee gathered hither.

Philitions for the bodie, deuide their whole practise into two generall partes: *propaganda* (or preuenting phisicke,) and *decuruanda* (or recovering phisicke.) The former not so troubleosome, but consisting most in keeping of a wholesome diet. The latter very painefull, as in taking of it, there must bee purgings, sweatings, lancements, and the like.

Wee

The Eagles flight.

Wee for the soule haue two parts of our practiser too: *repentance*, one so pleasant that it will neuer trouble you, and that is this weighing discretion in the gettings (to which now I would persuade,) And *signification* (another bitter one) of hauing ease by lancing your own hearts, and by confessing that which you would now thinke a death the worlde shoulde knowe, which you shall bee forced to vse, accept you not of this.

If you make this rule vnto your selues, to gaine nothing but with a good conscience, all the comfort you shall haue of it my heart is not able to conceiue. But this I know you shall finde, to liue in credit with men, to die at peace with God, and to scape those pangs, which when you seele them, you would bee willing to buy out with the losse of all you haue.

But if all bee fish with you that comes to net, and any thing to be done whereby something may bee gotten, then say vpon your death-beds that I lie, if there either you bee not giuen ouer to haue no remorse at all, and so to goe to torments

The Eagles flight.

ments like fooles to the stockes:) or, if you finde the mercie to haue remorse, betweene a setled resolution; you shall heare that there is no saluation without restitution, & impossible you should seeke to make this restitution, when you finde not scarce any other meanes than to despair and die.

And this I thought good to obserue by occasion of these fixe notes of an Eagle, the kinde of birde by which our Sauour chose to shadowe them who shall bee gathered hither. Now it remaineth that from this choice of the Fliers, I proceede to those neare circumstances in the flight it selfe, conteyned in these wordes, *shall bee gathered together*: which as I conceiue them are three.

The first, the efficient cause of it, or hee in whose strength it is made.

The seconde, the manner or after what sort it shall bee made.

The thirde, the certaintie or the assurance wee haue that it must bee made. All three distinctly deliuered vs in that one Originall *rex dixit*, which wee in english

The Eagles flight.

english expresse by these many words:
shall bee gathered together.

The first of which notes (or the efficient cause) I gather by *Abnegation* out of the voice of this Verbe, which beeing Passiue, giueth to vnderstande that they who shall bee gathered are no Actors in their owne gathering.

The seconde (or the manner of this Flight) I finde in the Preposition *in*, which imposing vpon the Verbe, (that is compounded with it) a communitive, as the Grammarians speake (indeede stretching the action or passion of it to manie) argueth in this gathering a shoaling or an assembling of some companie.

The thirde (or the certaintie of this flight) I deduce out of the nature of this Verbe *in* it selfe, which at least importeth a preheminance, and not sel-dome an vnresistable violence in conducting, or as one woulde say a soueraigntie in drawing; whither it inioynes a necessitie of following. For so vseth *Eschines* it, with whome

The Eagles flight.

to escape soundes as much as ~~any~~ ^{any} ~~one~~ ^{one} ~~to~~ ^{to} ~~drag~~ ^{drag} or haile one to the barre, no lesse than to leaue him no shift whereby to escape making his answer: or, to speake more to the capacite of the meener; first in that it is saide, these Eagles shall bee gathered, I conclude that it is not they that shall gather themselves: Then in that it is added, in that they shall bee gathered together, I collecte there must bee some number of them who shall begathered: Last in that it is tolde vs that they shall bee gathered or inforced to make this appearance, I resolute they shall not haue power to denie it, but come they must.

By the gathering I tolde you in the beginning was the resurrection meant, and therefore cannot now doubt but you conceiue that by the cause in this gathering is the Anchor of our resurrection, By the certaintie of this gathering is the assurance of our resurrection vnderstood.

Now concerning that which I had intended in each of these three, I haue place onely for our Sauours complainte,

John.

The Eagles flight.

Ioh. 16. 12. I haue many things to say, but you cannot beare them away; not that your capacities would not serue to receiue them for their greatnes, but that my strength cannot last to deliuer them, for their number. For besides what I had intended of the two first points (the cause, & the manner) with the summe of which, Mor. 24 I should haue bene better able in fewe wordes to acquaint you, my especiall purpose was (in the thirde) to haue attempted the making good vnto the *Atheists* of our time that, which long time *Gregory* vndertooke to their fathers in infidelitie, that *Resurrectionis fidem qui in obedientia non tenent, eandem in ratione debuerant tenere*: They whose faith was so weake, that they could not therefore beleeue a Resurrection, because God had promised it; should yet in reason haue made no doubt of it, because very reason in a sort perswaded it.

But heere as the straitnes of time hath preuented me (for vttering that which it may be might haue done some good) so hath it made me amendes with bidding me to the keeping of that best
F rule,

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rule, giuen but in one, (but true in euery such misterie of religion) which otherwise I should haue ventured to haue broken, *Fides credat, intelligentia non requirat*, Let faith beleeue it, let wit seeke no reason of it: *Ne aut non inuentum putet incredibile, aut repertum non credat singulare*, least curiositie for his paines gaine one of these two things, either (if it bee in iudgement dazeled and cannot finde it) like an Apostata to thinke it incredible: or, (if it bee in mercie illightned and able to reach it) then (like almost as ill) to esteeme it no more than an ordinarie.

Howsoeuer therefore, either in an other place or at another time in this argument I may venture to doe as swimmers vse, & put my selfe to diuing to saue others from drowning (for so much danger is there in seeking to establish that by reason which is aboue reason:) here & now, that one promise of him (who is the trueth it selfe, that all that are in their graue, shall heare the voice of the sonne of God) shal suffice mee both for direction to the Author & Ioh. 5. 28. intelligence of the companie, and assurance of the Apparance vpon this Sommons.

The Eagles flight

mons.

The Sonne of God (whose voice shall bee heard) hee saith, my soule shall bee the Author, that All which shall heare it, they shall be the companie, and that bearing which shall be restored vnto them, shall bee the warrant they shall rise.

Now the God of wisdom and consolation giue vs both (in our searching) modestie, and (in our suffering) faith, that to vs may the comfort redound, and the checke not stretch of our Sauours *where-
soeuer.*

The body which was slaine for vs, quicken vs: which is vnited to vs, sanctifie vs: which feeds vs, strengthen vs: which shall iudge vs, acquite vs.

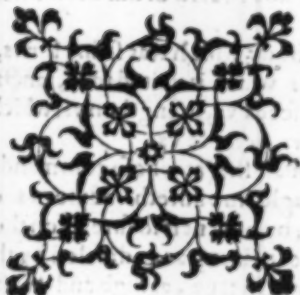
The maiestie (at whose commandement the Eagle mounteth) assure vs of our kinde, by our nest so sure as on the rock, our eye so strong as vndaseled by the Sun, our flight so true, as high and swift, our Foe so choyce as the Dragon; our age so fresh as renewed: our wit so discrete as peizing before bearing away: And last the Sonne, who wee know shal at last raise vs all out of the sleepe of death, in

The Eagles flight

the meane time raise vs his people out of
our slumber in signe, that our first life may
secure vs from the seconde death. To this
Son, with the Father, and the holy Ghost
(three persons but one God, power, wis-
dome, and loue it selfe) be ascribed
all praise dominion & glorie, now
and for euermore

Amen,

FINIS.



of
by
is
ft
c.